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Provided by the Board on Christian Education

For August 15—Andrew, the Man Who Brought Others

John 1:37-42; Mark 1:16-18; John 12:20-22

There is a narrow line between open-mindedness and credulity. It is a virtue to be open-minded, but a weakness to be credulous. We should be willing to listen to new truth, but things are not true merely because they are new. We have sometimes judged the Jews harshly because they closed their minds to Jesus and his claims, and then in the next breath we have cautioned people against being tossed by every changing wind of doctrine.

One of the things which distinguished the Disciples was their open-mindedness. Especially was this true of Andrew. He seems to have accepted Jesus almost from the first sight. Here was new truth, a new claim, to his Jewish mind, a changing wind of doctrine, but Andrew went over completely to Jesus' side, saying, "We have found the Messiah." I think we must conclude that Andrew had within his own mind and heart a discerning spirit. He saw what many others missed. He recognized the authentic quality of Jesus' life and words. We say frankly, now, that he was not credulous; he was open-minded and wise.

The second point to notice is the way in which insight was immediately translated into evangelism. As soon as he knew, he wanted someone else to know. In his case it was his brother Peter. He went at once to tell him what he had found, and to bring him to the Master. This is as native to Christianity as is prayer and praise. Where the vision of Christ has been strong, the impulse to share Him has always been strong too. Christianity has been the most missionary-minded religion in the world. Why should Paul risk life and limb to carry the gospel to Europe, or why should Friends spend themselves and their goods to go to Kenya Colony? The answer seems to be that Christianity and evangelism are synonymous, and Andrew is the very first person in Christian history to have illustrated this close connection.

The third thing is to notice the response of Andrew to the call of Jesus. "They forsook their nets and followed Him." The utter commitment of the early disciples should amaze us. The ancient world never would have been shaken to its foundations by anything less than this complete commitment.

Finally Andrew impresses us because he was approachable. The Greeks, who were Gentiles, came wanting to see and speak to Jesus. Word soon gets around as to who is easiest to talk to.

If you follow on from the printed verses of the lesson, you come to that great declaration of Jesus, "I, if I be lifted up, will draw all men unto me." This is the universal statement of the Christian message. Did Andrew sense this? Peter might have hesitated to open the door for the Gentiles, but not Philip and Andrew. Here were men wanting to see Jesus, and these two minor disciples, never mentioned among the first three, were yet the ones who perhaps for the very first time, opened the door to the non-Jewish world, and gave a kind of preview of Christianity's world-wide appeal.

Questions:

1. Can you distinguish between open-mindedness and credulity?

2. How would you answer a person who said the church must first make itself strong at home before going abroad?

RUSSELL E. REES

For August 22—Dorcas, A Woman of Good Works

Acts 9:28-42

Does it not seem strange to you that the name of Dorcas has come down across the centuries to us? Was it only because she was a woman of good works, or because she was raised up by Peter, or was it because many people believed as a result of the incident? At least, I think her life serves to lift up for closer examination one aspect of early Christian living, namely the kindness and concern which characterized the early Christians.

The ancient world was not swept off its feet by the oratory of Christian preachers any more than our own will be. It was swept off its feet by kindness, good will, loving service. The fame which spread abroad concerning Jesus was first of all a fame about his healing. He cared about people. In a world that was the victim of blindness and leprosy, insanity and palsy, Jesus cared enough to try to help people out of their pain and misery. So unusual was his ministry that he was near to being swamped by the multitude of sufferers who came to him crying for help.

The first Christians seem never to have imagined that you could be a Christian without also having this loving concern for the "halt, the lame and the blind." The widows were among the most pitiful of people, and the first organizational work in the church had to do with taking proper care of them. From that beginning they went on to care for the sick, the imprisoned, the hungry, and the naked. Dorcas illustrates this simple Christian activity.

Moreover, when Dorcas became sick, whom did they call? Not a physician, but Peter, a Christian preacher. For they knew that he, as a Christian, would be interested and would come and do all he could. This is not an isolated case, I am sure. It must have become commonplace, in time of trouble, to call in these Christians. They would care, they would do something, and soon, all over the Roman world, this reputation for kindness and good will was spoken of concerning Christians.

One can hardly keep from making this a sermon. We have tried so hard to convince the world by arguments, and they are good arguments. Theology is intellectually respectable, and does not need to hide its head, but the fact remains that where one person has been convinced by theology, a million have been convinced by the Christlike spirit of ministry to need and suffering.

It must make us aware of our unworthiness, but all over Europe today, so Service Committee people tell us, children think of Quakers as meaning food and clothing, and this is something like the first century idea of Christians as meaning healing and love. A new definition of Christianity is being developed in the world today, a definition, not in terms of a theology, but in terms of service, and Friends are helping to frame and formulate that definition.

What is the definition of Christianity in your community? What is a Christian? Doubtless there are people like Dorcas, full of good works, alms and deeds. There must be people like Peter who are called in sickness almost as soon as the doctor.

Questions:

1. Call to mind the most unforgetable Christian you have known and see what made him so.

2. What is the most effective work Friends have done in helping to shape a new definition of Christianity?

RUSSELL E. REES

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EDITORIALS

When is it a Yearly Meeting?

DURING the past twenty-five years many small bodies of Friends have risen in America and on the European Continent. In Europe they were at a loss for an identifying name. The terms "Monthly Meeting" or "Quarterly Meeting," common among Friends, seemed to imply a Yearly Meeting to which they belonged. Such was not the case, nor could they belong to a Yearly Meeting with any degree of reality. There were no other groups of Friends sufficiently near to form an "Association" or some other grouping. The one term which seemed to indicate that they were an autonomous, responsible, and identifiable group of Friends was the name "Yearly Meeting." In the adoption of this name they were doubtless not discouraged by the existing Yearly Meetings elsewhere in the world.

Consequently very small bodies of Friends in Europe often express doubt of their right to identification as a "Yearly Meeting" of Friends. Some have suggested a European Yearly Meeting of Friends with diffierent national groups becoming member "Quarterly Meetings." Others have suggested a "Five Years Meeting of Friends in Europe."

Their questions raise the same problem in the minds of Friends elsewhere. Now that this encouraging increase of Quaker groups has given Friends more experience, the question might well be raised, "When may a group of Friends rightly adopt the name and classification of 'Yearly Meeting'?"

It is not an easy question, but there seem to be a few clear principles. (1) The term "Yearly Meeting" is not something to be used loosely. It has a creditable history and significance. It represents, normally, a group of cooperating Meetings or Quarterly Meetings. (2) There is no reason for new groups to aspire too early to such a title. Often their work is freer and contains more spontaneity and cooperation among Friends with such titles as "General Meeting," "Association," etc. Such groups may have a freer and more creative atmosphere than some institutionally certified "Yearly Meetings."

Keeping the genuine spirit of a "movement" in larger measure and getting new frontiers opened are far more important than attaining an organizational "finish." Too often the organizational problems begin to occupy more attention than the spirit and work of a group. Even so, the time comes when groups should organize and be constituted as an autonomous, supporting part of the Society of Friends—when they *are* Yearly Meetings in reality. That time should be discovered more than created. Good counsel on any Quaker organizational objective is not to build a house, but plant a tree and see how well the soil and the atmosphere will sustain it. The growth principle is always sound.

For Bigger and Better Teeth?

IS it a case of bigger and better teeth as we try to bring order into our world? Men write and speak often of "a law with *teeth* in it" or a United Nations with an armed force as the answer to national conflict situations. Being in the state of mind which modern man has, coercion can hardly be avoided, but the development of men away from the jungle philosophies where "nature red in tooth and claw" was the practice, is imperative. As a philosophy and pattern of behavior, it was much less dangerous in the jungle than it is in modern civilization in which mechanical "teeth" are ready to tear men to shreds. Every call for bigger and better weapons is a call for bigger and better "teeth" and sharper "claws." The speed and efficiency of today means that *a little junglism goes a long way.* When, O when shall we learn that it is not teeth and claws, but hearts and conscience which mark the real development of man and the advance of civilization.

Germs Are Not Neutral

WHETHER they are of the body or of the mind, invisible enemies are driving men into a compact of defense. When germs are the enemy, national boundaries and national sovereignty mean nothing. This fact is pointed up as the United States joins the World Health Organization. We had to do it. There was no way to protect ourselves without also protecting our neighbors. In the realm of disease our enemies, our defenses, and our destinies are one.

In a more profound and even more important way this is true in the social and political realm. Fear, for instance, is a germ of the mind. The disease that it

brings is more deadly than smallpox or a black plague. The beginning of these great cooperative forces, such as the World Health Organization, is on the right side of the great world ledger.

War is never between *real* enemies and therefore is little short of a tremendous suicide. The real enemy of a healthy community is not a diseased man, but the germ that infects him. Not men, but germs of mind and body must be attacked if we are to have a sound world.

E. T. E.

A Call to a New Installment of Heroic Spirit—I

By Rufus M. Jones

This message prepared by Rufus M. Jones for New England Yearly Meeting was read by his daughter, Mary Hoxie Jones, after the death of her father.

I

I have a feeling that nothing is more important in our Quaker world today than a recovery of that heroic spirit which was a striking feature of early Quakerism. The most frequent phrase in George Fox's Epistles to his followers in all parts of the world is: *"Be valiant for the truth."* And he himself was valiant for the truth before he called upon his followers to be valiant.

I must confess that valiance, bravery, courage were not the traits which stood out most strikingly in the Quakerism of my youth. I should never have dreamed that these men and women were the successors and inheritors of one of the most heroic groups of religious leaders that ever lived. It took no courage, no heroism to go through the religious forms and practices we went through each week. No, it was perhaps the least heroic feature of our town. I never dreamed that I belonged to a religious group that at its birth had been one of the most heroic in the entire history of Christianity.

We had in the weekly group a man of immense build but of limited range of thought who used to speak with considerable regularity, and this was his usual testimony: "The question ain't whether or no or not, we darsent, no, not by no means." I never knew what it was he dared, for his message led to nothing and was sure to be repeated weekly with no further results! Another Friend usually broke forth with the words: "We must know of a digging deep—yes, *deep*. Down to that foundation that lies beyond the reach of human scrutiny—yes scrutiny." But no spade work followed, and we heard the same message the following Sunday.

We had in our Quarterly Meeting group a Friend who used to quote on all possible occasions the mysterious passage from Deuteronomy: "Jeshurun waxed fat and kicked." I had no idea what he meant by it, and probably nobody else knew what he meant by his repeated phrase. But he almost certainly meant to imply that the Society of Friends ("Jeshurun") had grown fat and comfortable and was at its ease instead of being lean and heroic.

A young Friend of mine used to call Yearly Meeting week "merely eating week." because at their house they entertained lavishly and Yearly Meeting meant for him big meals and extra food. One Friend at Newport announced at a big dinner party during Yearly Meeting week, that the Spanish mackerel they were eating cost one dollar a pound. A country Friend passed up his plate for a second helping, saying: "Might I have about fifteen cents' worth more of that mackerel!" Yes, the Society was at its ease and there was little call for heroism. But I was early to learn how unmistakably heroic it had been at its birth, and I was eventually to feel the call to recover that early heroic spirit.

II

Quakerism in its early period made a break with all existing forms of established Christianity, especially, of course, with the prevailing form of Christianity known as Puritan Calvinism, for Arch-Bishop Laud had been executed and Anglicanism was at the time pretty much at an end. George Fox was at the early period especially confronted with a Calvinized Church. The essential emphasis was that the human race, as a result of Adam's Fall, was in a state of entire moral ruin. In this evil plight there was absolutely nothing man could do to help himself. Man is totally depraved—utterly devoid of good—a shapeless ruin. There is a seed of sin in the newborn child which will soon become positive sin. The Church is founded on the truths of the infallible Bible. This is God's one communication to the human race. It contains all revealed truth for all ages. And revelation is at a complete end.

It was into this world of thought and into this atmosphere of theology that Fox came with his fresh and creative discovery that Christ was still alive, still an inward creative Presence, leading men, as He had promised to do, into larger and fuller Truth, so that man was not limited to a Book but had within himself inward guidance, and that key that opened new doors of life and truth was within his reach. The source of inward revelation was not at an end, and the God who once spoke was still speaking. The Ocean of Light and Love was *over* all oceans of death and darkness—the white squares on the strange chess-board of the world are more real and are there behind the black squares.

The Spiritual Reformers of the sixteenth century had known this and had proclaimed it, but George Fox rediscovered it in the middle of the seventeenth century as the climax of the Reformation and started proclaiming it as the center of his heroic message to the world. He could not think of the man whom Christ had redeemed as a total moral ruin. There was a divine light given to every person born into the world. Every man was man plus. Every man or woman could be raised by divine power to stand in that same power the Apostles were in who gave forth the Scriptures. The spirit of the living Christ was within reach of every human soul so that the possibility of continued revelation was never at an end. George Fox very early coined a remarkable phrase: "There is something of God in every man." I have in my hours in bed been counting the number of times he used this phrase in his Epistles and I have found it, or its equivalent, used fifty-one times.

It is a nice question whether George Fox thought of this "More" as an inherent part of man's being as a man, as the mystics of the Fourteenth Century under the influence of Plotinus almost certainly thought of the Divine Spark in the soul, or whether George Fox thought of this "More" as Barclay certainly did as a super-added bestowal of the Divine Spirit; it is a question not

easy to answer because he never clarified his position. But it is more probable that he agreed with the position of Barclay. But in any case, however we interpret this view of man's divine possibilities and the belief in continued revelation, that there is a divine Light in man was an attitude of unique heroism in the Quaker movement, and it was the major basis of opposition which the Massachusetts Puritans felt and maintained toward the Quakers.

In the light of his return to and revival of primitive Christianity, George Fox insisted that no Quaker could take an oath. They were constantly called upon to take an oath and they always refused. This was one of their greatest causes of suffering and it was one of their most heroic attitudes.

The refusal to kill, to take human life under any circumstances, was another of their heroic attitudes. It meant, as George Fox saw and declared, that a Quaker must plan to live in virtue of that life and power that does away with the occasion for all war. There can be no plan of life more heroic than that. That is the very essence of the heroic. It involves the experiment of a way of life which, if extended, would make war impossible. Friends have not always been faithful to this heroic experiment, but it has always introduced a heroic element into our Society, and there have always been some of us who have taken this great principle very seriously.

III

Two other heroic principles which do not now seem strikingly important became a vital feature of Quaker life and they were costly principles. They were the resolve to use the singular pronouns in addressing a singular person, and the refusal to remove the hat as a mark of fashionable honor, or as a recognizable mark of appreciation of the sacredness of a building which was being entered. It had become a recent fashion to say "you" to important persons, but to keep "thou" for common and humble persons, so the Quaker resolve to use "thou" to everybody, even the king and the judge, had a sound principle behind it. It seems evident that at least 15,000 Friends suffered imprisonment during the Restoration Period, and probably over 400 died in prison during that Period. William Dewsbury, who was one of the greatest of all the early Friends and who suffered one of the longest imprisonments, called his prison his palace and thought of the bolts and bars as precious jewels. In some instances, especially in Reading, the children kept the Meeting going while the older Friends were in prison!

(To be continued)

Is Peace Possible?—II

By Landrum Bolling

This concludes the article started in the previous issue. Readers who want serious and informed reading on present trends and problems will profit by this series. Landrum Bolling is Chief of Bureau for Germany Overseas News Agency with headquarters in Germany. He is professor-elect of Political Science at Earlham College.

3. *Militarists* It is in the nature of things that those who concern themselves with the profession of arms should have strong beliefs in the efficacy of war. It has been so in every age, in every land. They differ among themselves at home, and among national groups around the world, as to who will start it, where it will start, and how they will then meet the strategical problems raised, but that war eventually will come they appear to be quite generally confident. In every country today, they are a major handicap to the working-out of any broadly-based international settlement for peace. Yet, the failure of their fellow-citizens to press ahead more intelligently, persistently and imaginatively toward making such a settlement is the chief failure. It is convenient for all of us, from communist to conservatives to conscientious objectors, to find an excuse for our impotency in dealing with the problem of peace by blaming the "militarists." The use of scapegoats and epithets is the universal tendency of the immature who are unable or unwilling to face up to their own responsibility.

The militarists do not make wars unaided. They are not even the chief starters of wars. Yet in an age that has seen the two most horrible wars in history, the last of which is not yet liquidated, military men are exercising undue influence everywhere and their own professional cynicism about the inevitability of war acts as a considerable obstacle to the attainment of peace.

Their standard cliché that the best guarantee of peace is to prepare for war has the testimony of history, and a few hundred wars against them. Yet with the nations grouped into two worlds, and with bitter ideological conflicts being fought out between them, it would be unquestionably impossible to persuade any great number of people in any country to support a complete unilateral demilitarization with the other side armed and ready for war.

4. *Perverse idealists.* Strange as it may sound there are people in various lands today who, out of strong desire for a democratic, cooperative world government, say that we need "just one more war." Sometimes this point of view is presented apologetically, sometimes boldly. Sometimes the argument is put forth that it is the surest, quickest way to attain a great good; sometimes it is simply explained as the way things will "unfortunately" have to work out.

These people, it must be pointed out, possess a certain high idealism. They want an end to war and international anarchy. They have a bright vision of a free and democratic world from which war and national conflicts have been banished. But that goal can be reached, they argue, only after the present Soviet regime has been eliminated, and it will take a war to do the job.

Toward an Answer

Now, what can those of us who believe that peace is possible say in support of our case?

In the first place, we must constantly remind ourselves, and all who will listen, that the attainment of peace does not depend upon reaching general agreement on the economic, political, and ideological issues that divide our world. If peace depends upon unanimity and uniformity, we shall never have peace. Such specious unity as was supposed to have been established among the nations within Hitler's New Order, and the solidarity and monotonous uniformity among the countries within the Soviet sphere of influence today, can be maintained only by terror, pressure, and fraud. Such methods may sustain regional blocs for long periods of time, but a forced uniformity will never lay the basis for world peace.

The answer to the Soviet efforts to compel many lands to model themselves after their system and to follow blindly after their foreign policy cannot be met by having the leader of a rival bloc attempt to do the same thing in the other half of the world. We must insist that it is a fundamental law of nature, in the political realm as in the biological, that diversity and variety are both inevitable and desirable, that people and nations cannot all be pressed into the same mold, and that in spite of their differences a working basis for cooperation and peace can be found among them, taking them as they are.

World peace looked upon as a blissful state, in which all tensions, conflicts of interest, rivalries, and competition will have been banished, is a

dangerous and foolish illusion. What we must search for are the ways and means to regulate and control these conflicts and to build through the years the necessary practical compromises among the divergent groups and nations. Seen in this light, peace is not perhaps so glittering as it appears to be in the World Reformer's Dream, but it comes to be something within human grasp. Seen in this light, one can say with both reason and idealistic wishfulness that peace is possible.

The working out of those compromises, the searching for bases of agreement in areas of conflict, the slow leveling of peaks of dissension to create plateaus of common ground—these are long, dreary, tedious jobs to occupy men of patience and good will in generation after generation. The shorter cuts are unlikely to lead us anywhere.

To outline the problems where conciliation is most pressingly needed would require far more space than is here available. It is exceedingly important, however, that we at least know what they are and that we realize that it is within man's power to deal with them on a basis of peace.

The reconstruction of war-devastated lands, regardless of their political coloration; unflagging efforts to end open civil wars now raging in China, Palestine, and Greece; the expanding of commercial and cultural relations on an ever vaster scale; the completion of peace settlements with Germany, Japan, and Austria; and the withdrawal of occupation troops——these are four of the most urgently important areas in which practical steps toward peace may be taken.

Disarmament, control of the atom bomb, revision and improvement of the United Nations are highly laudable projects which, if successfully carried out, can mean much to the cause of peace, but these almost certainly cannot be dealt with now. We must first do enough toward settling some of the practical problems listed above before we can hope to have created enough faith in the possibility of peace to deal effectively with the weapons of war.

It is important that men of goodwill shall constantly affirm their faith that peace is possible. It is equally important that they shall honestly appraise the difficulties, and get on with the hard grinding tasks that must be done if that possibility is to come true.

The End.

Christian answer boldly: "While I breathe, I pray."

ANDREW OF CRETE, 700,
(translation by J. M. Neale)

Prison—A Positive Testimony

By Lyle Tatum

This writer was in prison during the recent war as a conscientious objector.

THE trend of current events make it seem very likely that Friends will soon be called upon to decide again just where our pacifist testimony begins. The World War II draft is still so fresh in our minds that we know Friends in general will be sympathetic to our historic pacifist faith, but individual Friends will fall into every category of action. Some will refuse to register and be sent to prison; some will register but end up in prison for failure to comply with the law at some other place; some will accept alternative civilian service; some will take non-combatant military duty; and there will be several in the peculiar position of going all out for war to preserve the peace.

Is it Negative?

Because Friends during the recent war failed even to present prison as one of the alternatives, and because several Friends have indicated a belief that going to prison is a rather negative action, I am concerned that we reexamine the prison testimony. George Fox was in prison several times, and the ordinary Quaker laymen of our earlier days were in prison literally by the hundreds. The followers of Gandhi overflowed the jails of India, time after time. The Jehovah's Witnesses had four thousand men in prison in the United States during World War II and experienced a revitalization that Friends badly need.

Prisoners are asked hundreds of questions by the prison psychologist, the parole officer, the educational director and others of the prison staff, but the question hardest for me to answer was asked by a fellow inmate. "Where," he asked, "are the Quakers?"

Prison is a positive testimony. It is a definite stand. There is no question in the minds of Friends or non-Friends as to where you stand in relationship to the military policy of the state. If you are in prison for your beliefs, you are definitely in direct opposition.

It is Effective Service

Secondly, prison testimony is dramatic. It is an experience in realms unknown to the ordinary person. In these days of complacency and praise of our democracy it shocks the consciences of many to discover that a man can be locked up for his religious beliefs.

A third positive point is that prison is an effective withdrawal from the war effort. The army could not function without non-combatants; civilization, and incidentally the war, would collapse without the food grown by farmers; even in a totally mobilized state, mental hospitals would be maintained, but a man in prison has withdrawn his contribution, a difficult task in a complex civilization.

Finally, and perhaps most important of all, the opportunities for service within a prison are as great or greater than those which can be offered in civilian service by the government or any other organization. I assume it is understood that nowhere else will you find gathered together a group of men more in need of the teachings of Jesus.

Aiding Prisoners

No longer can we mingle as free citizens in the life of a prison as Elizabeth Fry did. The difficulty with rendering prison service is that the thing needed worst, a spiritual feeling of fellowship, can only grow by close identification with one another. The very nature of the prison system makes it extremely unlikely that this fellowship will develop between men on opposite sides of the bars.

Conscientious objectors in prison during the last war made many specific contributions toward the betterment of prison life for inmates incarcerated at that time and also left permanent improvements in the care of inmates. Often these advancements were made at the cost of great personal sacrifice, such as hunger strikes, but more usually they came as a result of continued quiet effort. Prison life in some cases during the war was somewhat relaxed just because of the presence of large numbers of selective service violators. The authorities had fewer worries about escapes, riots, etc., and could afford to be more lenient. Inmates who had served time previous to the arrival of the Jehovah's Witnesses and conscientious objectors frequently remarked on the changes.

Almost all of the religiously motivated C.O.'s were giving some voluntary service to fellow inmates. Some of them aided in the formal religious services with music or in informal meetings by leading discussions and by other means. Prison racial relations were improved in some places by starting interracial tables in the dining hall and interracial dormitories. Work was done towards the relaxation of censorship regulations, and a greater variety of literature was allowed to enter and the restrictions were lessened on information going in and out by letters. Rec-

reation programs were instituted and equipment improved. Many C.O.'s spent their free time teaching classes ranging all the way from teaching illiterates to read and write, to teaching foreign languages, economics, and advanced mathematics. There was a constant working towards the improvement of the general treatment of inmates, particularly in the elimination of the use of violence on inmates, and injustices were promptly protested. Sick inmates in the hospitals were given considerate care by C.O. nurses.

In many other ways the message of love was shared. The opportunities for service varied as individuals and prisons varied, and undoubtedly many fertile fields of service were untouched. We need to explore further these possibilities.

A Training Center?

Many sincere pacifists are hesitant about asking eighteen-year-old youths to base pacifism on a position absolutist enough to require a prison testimony. They correctly recognize that many of the things we object to in military service, such as severe regimentation and disregard for the sacredness of the individual personality, are inherent in our prison system. They seem to fear some spiritual or psychological danger to youths placed in the prison environment.

Perhaps we need occasionally to remind ourselves that Jesus always taught and lived in the spirit of his words, "Therefore I tell you, do not be anxious about your life, what you shall eat, nor about your body, . . ."

Fortunately, the Jehovah's Witnesses have shown us that prison for youth can be a spiritually creative experience. During the years 1942, '43, '44, and '45 the federal prisons of this country were religious institutions of higher learning for the young men of the Jehovah's Witnesses. That is a strong statement, but the dedication, discipline, morale, and national prison program of the Jehovah's Witnesses support it fully.

Those men from eighteen years of age and up came to prison prepared for what they met. While there they maintained a group discipline in their own lives and in their relationships with other inmates and the administration. They met in small groups daily for study of the Bible and the interpretations handed down by their leaders. Sunday mornings their mass worship meetings were attended by every Jehovah's Witness inmate. Regular outside visitors came and spoke to them and counseled with them. Weekly and annual study plans and materials were sent in to them. There were few C.O.'s who had much regard for the Jehovah's Witness theology, and pacifism is definitely not a part of their application of Christian principles, but there were also few C.O.'s who did not have high regard for the sincerity and dedication of the Jehovah's Witnesses for the task at hand as they saw it.

Redemptive Fellowships

Prison could be the ideal setting for the formation of redemptive fellowships as outlined by Elton Trueblood in *Alternative to Futility*. The Jehovah's Witnesses have shown us the method. They succeeded in revitalizing their own group. With the redemptive power of love and personal experience of the presence of God they would have revitalized the world.

George Fox liked to speak of the gentle leading of the Lord. It is not likely that the Lord will lead us along the same path. But it is essential that we sweep away pride and concern with such things as financial security and personal safety in order prayerfully to seek that gentle leading of the Lord which is open to every man.

I like to remember a certain evening when a small group of us gathered around a boy's cot and sang a few Christmas carols. The walls of the barren dormitory were lined with cots and steel tables. The view, through thick windows latticed with steel detention sash, was a small bit of frigid Minnesota winter surrounded by concrete prison walls. A guard, safely protected by heavy wire mesh, occasionally walked along the catwalk. Sadness and joy were intermingled in our hearts. It was Christmas Eve, and the celebration seemed peculiarly appropriate for the birthday of the Prince of Peace.

WHY I AM GOING TO REGISTER

By Lawrence H. Peery

The recent military draft legislation passed by Congress has placed in the minds of many of us one of the most confusing dilemmas we have yet had to face. Although no one seems to have a completely satisfactory answer, each of us shall very soon have to decide what his stand shall be.

With many young men, the question is whether to apply for the pacifist exemption provided in the bill or accept the military training. To others of us the whole system is so completely wrong that it becomes a question of how we can effectively oppose it. It is at this point that I am primarily concerned personally. Many are thoroughly convinced that the only way left open is to refuse to comply with the registration requirements and accept the consequent prison term. Even those who are accepting this means of combating militarism, however, will in most cases recognize the handicap imposed by almost complete removal from society. It is for this reason that many of us are seeking desperately for a more effective approach to the problem. It is for this reason that I and many others are going to register and claim the religious objector's deferment.

As we now understand it, men who object to military training because of religious training or belief are to be deferred from the training, provided they can prove their position. Just what it will take to prove one's position will, of course, vary with different boards, but in most cases it won't be easy. There were just two reasons for putting this clause into the bill. The first was that they didn't want to be bothered with a small group of "hard-headed" people. The second was that it is almost an established fact that these same "hard-headed" people when left alone are harmless folks and cause no disturbance. To put it as one New York paper did, "Conscientious objectors will be ignored and left forever with a guilty conscience." That is just exactly what we deserve if we allow ourselves to be ignored. Any man who accepts the deferment allowed religious objectors and goes quietly on his way after he has "proved" his case is literally denying the thing he has supposedly proved.

True religion is and always has been an active thing, and if any man has a real religious objection to militarism the only way he can really prove himself is to fight it with all the zeal and courage he, with the help of God, can muster. The most common criticism of the pacifist movement is that we never do anything but object. There is a great deal more justification for this criticism than we like to think. The only truly *effective* objection is the providing of a satisfactory alternative. I am going to register because I feel that in so doing I shall be in a much better position to help provide that alternative.

According to present reports non-registration may be made largely non-effective by registering a young man with or without his consent. If this should be the case, little or no attention will be given to his objection or non-compliance unless he is called for army service.

The Editor

Love to God and to our brothers raises the soul above all worldly considerations and gives us a taste of Heaven on earth.

William Penn

California Friends Convene

By Joan Folger

California Yearly Meeting for its 54th session elected the following officers: Blaine G. Bronner, presiding clerk; Walter F. Deane, assistant; Lena E. Schroeder, recording clerk; Ruth D. Carter, reading clerk; and Ray Pearson, announcing clerk. Howard E. Cope, new pastor at Friends Memorial Church in Berkeley, gave the series of evening messages and the Sunday morning sermon, all of which were well received. At the morning devotional periods, Norman E. Young, secretary of Stewardship and Finance of the Five Years Meeting, gave a series of thought-provoking messages on stewardship.

The Women's Missionary Union Banquet and the Men's Extension banquet were held simultaneously in Whittier Church and the William Penn Hotel, and were attended by hundreds. The speaker for the women's meeting was Matilda L. Haworth, on furlough from the Guatemala field, with Evangeline Kimber, president, presiding. George W. Hill, Baptist minister, told of his recent trip to Washington with other churchmen, and of their contacts with men in high office. Harold Walton was elected president.

Oral Tish, minister of Capay Rancho Meeting, was the speaker for the banquet of Christian Endeavor Union, of which Howard Steiner was elected president. Allen U. Tomlinson presided at the Alumni and Old Students banquet, which was addressed by O. Herschel Folger, retiring minister at Whittier. Many Friends' schools and colleges were represented. The pastors and their wives held their annual banquet, their speaker being Clayton Brown who is just returning to his work in Africa. Hubert Nickolson was elected president.

In the regular sessions of the Yearly Meeting there were many encouraging items. The report of the General Superintendent, R. Ernest Lamb, was filled with accomplishments, as he told of the church extension work, and of the twenty-two missionaries and eleven children on the two foreign fields, and of the forty thousand dollar budget for the coming year, besides special funds.

The Board of Christian Education held a panel discussion on the theme: "What is Christian Education?", from the standpoint of all age levels and of the Monthly Meeting, Yearly Meeting, and the Five Years Meeting. The discussion was led by the board's chairman, C. Fred Schroeder of Midway City, with the other members of the panel, Paul P. Younger and T. Eugene Coffin, who had all attended the annual meeting of the Five Years Meeting Board of Christian Education.

Donald B. Spitler, chairman of the Board of Prohibition and Public Morals, presented Titus Frazee, executive secretary of the California Temperance Federation, who spoke on the attempts of liquor interests to confuse voters at the polls in November regarding "local control by veto."

Everett Craven, chairman of the Evangelistic and Church Extension Board, presented the superintendents and representatives from the four Quarterly Meetings: John W. Wright from San Diego Quarter; Herman Macy from Berkeley Quarter; Walter Deane from Pasadena Quarter; and Everett Craven from Whittier Quarter. There were also reports from Thoburn Davis, president of the Men's Extension Movement, and T. Eugene Coffin, Yearly Meeting youth superintendent, who spoke especially about the new church at Azusa.

The memorials were presented by Willard O. Trueblood, chairman of the committee. The report of the work at the Los Angeles Indian Center was given by J. A. Morris Kimber, chairman of that committee. William F. Henley, chairman of the Board of Missions, presented their speakers. They were Robert Samms, for fifty years in Alaska, who told of the new airplane and of other matters; Matilda Haworth who spoke from her thirty years experience in Guatemala; and Herbert Lund recently returned from Guatemala, who showed pictures of the work.

Two new ministers were recognized: Lee Arbogast of Gardenland and Leonard Gilmour of Yorba Linda. T. Eugene Coffin spoke for the Christian Endeavor on their activities and building project, and also for the Quaker Meadow crowded camp program for this summer.

H. F. Spencer, dean of Whittier College, brought the report for the Board of Education, and was followed by W. O. Mendenhall, former president, who gave a stimulating address. Paul P. Younger, in charge of the Youth Yearly Meeting, presented the visiting delegation of children. They had approximately forty in attendance during the Yearly Meeting. Roy L. Van Deman of Whittier presided for the Peace Board and presented Robert Vogel, who spoke of the Institute of International Relations and of the attitude of the American Friends Service Committee on current events. W. O. Mendenhall spoke of his experience on the peace train and of visiting the United Nations.

Evangeline Kimber presided at the noonday meetings of the Woman's Missionary Union. Their theme was "Christ our Peace" and their meditations, discussions and addresses caused much favorable comment.

The special devotional services began with T. Eugene Coffin preaching the Yearly Meeting sermon on the subject "To Serve the Present Age," presenting a challenge for the new year. The early morning worship messages were brought by Darrell Taylor, William Murphy and Ray Pearson. In addition to speakers, visitors were Charles Conover and Ken Switzer from Oregon, and Bernie Cook and wife from Western Yearly Meeting.

The missionary rally was held on the last day of the week's sessions. The speakers were Henry D. Cox, for many years a missionary in Cuba, who told of the work at the Whittier Mexican Church of which he is now pastor; and Matilda Haworth, who told of the many schools and the eighty Meetings in Guatemala.

The Christian Endeavor Union had charge of the Quaker Meadow Rally, attended by three hundred young people, and of the closing service. Raymond Burbank of Sunnyside had charge of the music for this meeting as well as for the whole week preceding. Howard Cope's closing message was on the subject; "Zig Zagging Christians." Blaine G. Bronner read the closing minute and R. Ernest Lamb led in the closing prayer.

CONTRIBUTORS

WARDER CLYDE ALLEE—Professor of Biology at the University of Chicago, Chicago, Illinois.

LANDRUM BOLLING—Address by September 1 will be Earlham College, Richmond, Indiana.

JOAN FOLGER—Whittier, California.

LAWRENCE H. PEERY — Member of Western Yearly Meeting, Thorntown, Indiana.

LYLE TATUM — Director of White's Institute at New Providence, Iowa.

An old violinist in the city of Vienna played on the streets, and never failed to charm the people with the soothing mellowness of his violin. When asked to explain the charm of his playing, he would raise his violin and tenderly caress its graceful curves. "Ah," he would reply, "a great deal of sunshine must have gone into this wood, and what has gone in must come out."

Sunshine Magazine

Literature in Review

All books reviewed in these columns may be purchased through the Friends Book and Supply House, 101 South 8th Street, Richmond, Indiana.

The Religion of Maturity, by John Wick Bowman. Abingdon-Cokesbury Press, $3.00. This was one of the two books which won the Abingdon-Cokesbury Award for 1947. It is comprehensive in content and scholarly in style. It will be particularly important for readers who are students in the field of religious philosophy. It traces religious attitudes and development under the religion of the altar, the religion of the book, the religion of the throne and the religion of maturity. Within Christianity he finds the full stature for man.

Peace is our Business by Harry K. Zeller, Jr; Brethren Publishing House; 174 pp.; price $1.75.

Fortunate indeed is the congregation of Elgin, Illinois, which hears Harry K. Zeller preach. This sample of his sermons shows a breadth of thought and depth of insight and warmth of heart one could wish for many more preachers today. A positive program of peace making is the responsibility laid upon us by the gospel of Christ. This is the "Father's business" for the church today.

WILLIAM MERTON SCOTT

Soil Conservation—an International Study by the Food and Agricultural Organization of the United Nations, Washington, D. C., 1948, $2, pp. 189. The book may be of particular interest to Indiana Friends because Mark Baldwin, senior editor, is a Friend and a graduate of Earlham College. Excellent typography, numerous and well-selected illustrations and a land-class map of the world make the book a most attractive publication. The book particularly is pertinent just now because of increased interest in the development of rural communities and rural activities in general.

..Correspondence..

FROM OUR READERS

OPEN LETTER TO THE MINT

Mrs. Nellie Tayloe Ross, Directrix
The United States Mint
Philadelphia, Penna.

Dear Mrs. Ross:

From the Federal Reserve Bank in Boston it is my understanding that yours is the cherished responsibility for approving the format and the design of our beautiful new coins. Congratulations on the handsome Benjamin Franklin half-dollar, especially.

All of our United States coins now bear the inscription, "IN GOD WE TRUST."

It is my serious concern that this is wrong, because:

First. It is not the truth. We *ought* to trust in God, but too few of us do. We trust in military might, power politics, and atom-energized weapons.

Second. This slogan has no direct bearing on money. In our materialistic era it is cliché, and is passed over, functionless.

As a member of the Religious Society of Friends, I feel that I should urge you to use your good offices and influence to have the aforesaid slogan on all new coinage *changed* to:

"IN TRUST FROM GOD"

This new slogan will, I believe, have a good effect upon our nation, because:

First. It *is* true. It emphasizes stewardship, for everything we have, money and all, is really God's, and is only lent to us during our earthly life.

Second. The new slogan has a direct bearing on money, and should influence its proper use for righteous purposes. It will remind us all of our true responsibilities. It will be helpful in training children in the handling of money.

I am writing also to Senator Henry Cabot Lodge and to Secretary John W. Snyder.

Respectfully and sincerely,
DAVID L. DAVIDSON, Ph.D.
10 Agassiz St., Apt. 30,
Cambridge 40, Mass.

A MODERN JOB

I

I seldom gave my legs a second thought;
They carried me and I left that to them.
I ran the hills and hollows of my youth
To find wild flowers.
I rode the colts and glorified in farm work.
I played ten years of football without harm.
I tramped the mountain trails both East and West.
I climbed a jungle tree to get the monkey view.
For forty years and more, legs served my brain
That scarce regarded them at all.
But now they dangle down from worn wheeled chairs.
I do their will.
I work and play as they allow.

II

The body of our son was straight and strong;
It was a joy to see him in action.
The smile of our son was ready and warm,
And attracted even strangers.
The eyes of our son were alert with life
And bespoke the quick brain behind them.
The mind of our son was full of strange quirks
That repaid exploration.
The plans of our son were endlessly diverse
Yet fell into a pattern.
The friendship of our son was firm and free
And warms me now.
The ashes of our son were clean and white.

III

My dear:
Thee'll never know the lengthening days
And promises, already half forgot,
Of this another year.
Thee is embalmed in time
At just the age thee'd reached three years ago;
While I, and all the others that thee loved and helped
Age faster for thy absence.
My dear, I loved thee near idolatry,
And do so still, and will,
Until I too become unmortal.

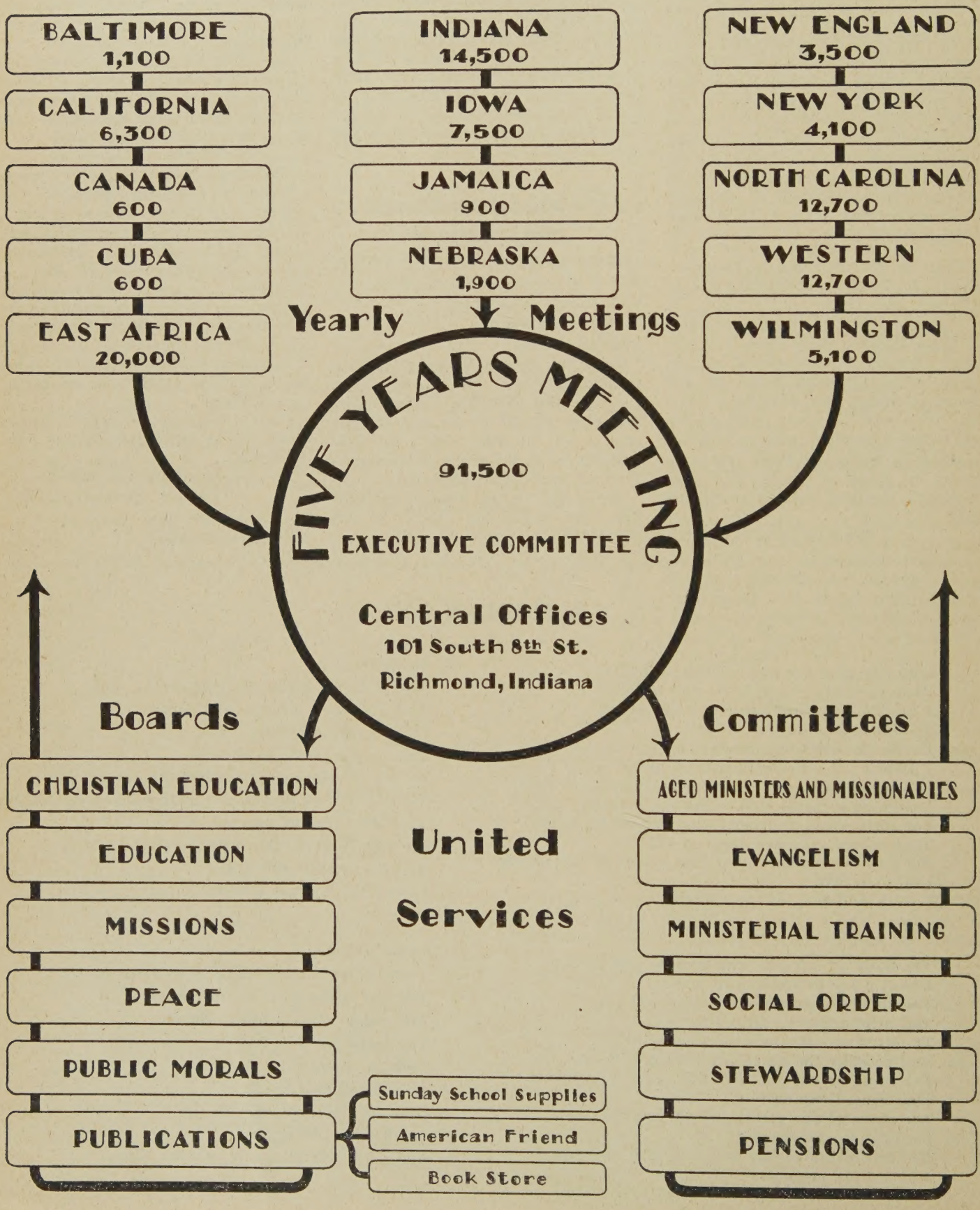
IV

In the country
There is the yellow sunshine of early spring.
The sap is rising in the maple trees;
The pussy willows are in bloom;
The birds are flying north.
And the farmers
With an age-old wisdom
Born of long contact with the soil
Are sowing clover seed
And preparing to put in another crop.

WARDER CLYDE ALLEE

THE FIVE YEARS MEETING

At a Glance



KNOW YOUR FIVE YEARS MEETING

On the opposite page is a diagram of the Five Years Meeting of Friends organizational structure. We are greatly indebted to Douglas L. Parker, member of Wilmington Yearly Meeting, for his skilled hand and spiritual concern which gave us the final pen sketch from which it was made.

The cooperating Yearly Meetings are given, with the membership totals, flowing into the larger unit of the Five Years Meeting and out again through fields of service. The short, upward pointing arrows indicate the returning values of cooperative service—back to the Yearly Meetings. We never serve without also receiving, in obvious and immediate ways, or in longer and equally spiritual returns.

This is the beginning of a series, "Know your Five Years Meeting." In following issues we shall continue a clear presentation of the essential points regarding the history and present facts of the Five Years Meeting of Friends, which includes not only American but also African, Cuban, and Jamaican Yearly Meetings. The account will also include the total work of the mission fields as well.

More than one-half of the Friends of the world are members of the Five Years Meeting, but numbers alone have little meaning. In terms of influence and effectiveness in certain areas of modern life the Five Years Meeting has much to learn from much smaller groups of Friends. This fact of numbers, however, should help us to see our possibilities and responsibilities.

The work of the Five Years Meeting has scope and importance which gives the member Meetings and Friends a significance in the world which they could not otherwise have. On the other hand the Five Years Meetings has no meaning apart from its membership. The story in following issues will therefore cover the separate Yearly Meetings. The local Meeting is "the vital cell" of the larger organism.

The forthcoming reviews can be nothing more than brief sketches which catch certain main facts, but these will be accompanied in other parts of THE AMERICAN FRIEND occasionally by editorials and other articles of an interpretative nature.

Facts have little meaning apart from a sense of mission. Unless we see our history and present work as a part of the Christian gospel and mission, as interpreted by Friends, the facts are dead and the organization becomes a skeleton, but there is life and vitality in the work of the Five Years Meeting and the Yearly and Monthly Meetings. We must stir and channel this power, both latent and moving, and channeling is done by the disciplining of ourselves through organization. The structure makes a difference in our influence for the Kingdom of God. May we look at the outline herewith through understanding minds that we may both see and perceive.

THE EXECUTIVE COMMITTEE

ADVICES ON CONSCRIPTION AND WAR

A very representative group of Friends from all "branches" and from several independent Yearly Meetings and groups met at Earlham College, July 20-22, to consider Quaker responsibility during peacetime conscription. Out of their conference the following message came.

"We utterly deny all outward wars and strife, and fightings with outward weapons, for any end, or under any pretence whatever; this is our testimony to the whole world. The Spirit of Christ by which we are guided, is not changeable, so as once to command us from a thing of evil, and again to move us unto it; and we certainly know, and testify to the world, that the Spirit of Christ, which leads us unto all truth, will never move us to fight and war against any man with outward weapons, neither for the Kingdom of Christ, or for the kingdoms of this world . . . Therefore we cannot learn war anymore."

—George Fox and Others, from a Declaration, presented to Charles II, 1660.

Friends are exhorted to adhere faithfully to this testimony against all wars and fightings, and in no way to unite with any warlike measure such as a Selective Service Draft or Universal Military Training, to the end that we may convincingly demonstrate a more excellent way of settling conflicts. This way is far-reaching in its demands on us for positive service for Christ's peaceable Kingdom to which it calls us.

A living concern having been expressed that Friends' practices be consistent with their professions, Friends are urged:

1. To support Young Friends and others who express their opposition to conscription either by non-registration, or by registration as conscientious objectors. We warmly approve civil disobedience under Divine Compulsion as an honorable testimony fully in keeping with the history and practices of Friends.

2. To recognize that the military system is not consistent with Christ's example of redemptive love, and that participation, even in a non-combatant capacity, weakens the testimony of our whole Society. Nevertheless, we hold in respect and sympathetic understanding all those men who in good conscience choose to enter the armed forces.

3. To extend our religious concern and assistance to all conscientious objectors who may fall outside the narrow definition of the Selective Service Act of 1948.

4. To avoid engaging in any trade, business, or profession directly contributing to the military system; and the purchase of government war bonds or stock certificates in war industries.

5. To carefully consider the implication of paying those taxes, a major portion of which goes for military purposes.

6. To ask our Quaker schools and colleges to refuse to accept military training units or contracts, or military subsidies for scientific research, and to advise Young Friends not to accept military training in other institutions.

7. To create a home and family atmosphere in which the ways of love and reconciliation are so central that the resort to violence in any relationship is impossible.

8. To help develop the institutions, methods, and attitudes necessary to a harmonious and peaceful world; to replace political anarchy, national sovereignty and war by law and government; to press for world disarmament beginning unilaterally with the United States, if necessary, instead of the present armaments race; to work for the immediate repeal of draft legislation; and to share willingly and sacrificially our resources for the rebuilding of the world.

We realize that the basic task in peacemaking is to fill the spiritual void in our civilization by replacing the fear that now cripples all our efforts with a faith in the Eternal Power by which God unites and sustains those who pursue His Will; and we extend our fellowship to all those of other persuasions who share this faith.

In humility and repentance for past failures, we call upon all Friends to renew the springs and resources of our spiritual power in our meetings for worship; to examine our possessions, to see if there be any seed of war in them; and to live heroically in that life and power that takes away the occasion of all wars and strife.

—By a called Meeting representing Friends in the United States, held at Earlham College, Richmond, Indiana, July 20-22, 1948.

The highest goodness is to hold fast the golden mean. Amongst the people it has long been rare.

—The Sayings of Confucius

QUAKERDOM · AT · LARGE

Burton S. W. Hill, who has been serving the Cincinnati Friends Meeting as minister, has moved with his family to Canada where he will be in business.

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Harold Evans and James Vail returned to America near the end of June to confer further with officials of the United Nations regarding procedure in regard to Jerusalem.

* * * *

Alice Wheeler and her two children are returning from Africa in the near future. Eli Wheeler lost his life on the mission field of Kansas Yearly Meeting in a hunting accident.

* * * *

T. Clio and Laura Brown of Pueblo have driven to Oregon for a visit with their children. Clio Brown performed the marriage ceremony for their youngest son, T. Clio Jr., while there.

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Samuel R. Levering, chairman of the Five Years Meeting Peace Board, testified before the Republican Platform Committee and the Democratic Resolutions Committee in their preparations for the national conventions.

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Raymond Mendenhall, chairman of the Five Years Meeting Board on Public Morals, has been invited to give a series of lectures on the narcotic problem at a Tri-Provincial school at Saskatoon, Saskatchewan, Canada, August 9-20.

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Guy and Versa Harvey, ministers at Pleasant Ridge Meeting in Iowa Yearly Meeting, were recent visitors at the Friends Central Offices in Richmond, on their way from a visit with their son and family, John Harvey, minister of Fairview Meeting in Wilmington Yearly Meeting.

* * * *

The five boys and three girls who arrived in New York a week ago, are the first German students permitted to enter our country since the end of the war. Coming from the American, British and French Zones of Germany, and from Berlin, they are a cross-section representation of German students today. They were brought by the American Friends Service Committee.

* * * *

Among students in Ohio's only Quaker college, "there are Methodists five to one." That is what a religious census at Wilmington College disclosed recently. Among the four hundred students enrolled there for the summer session, one hundred forty-seven indicated the Methodist denomination as their church preference while only twenty-five listed the Society of Friends, the church which founded the college.

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Stanley Hamilton, executive secretary of the Rural Life Association, has been released for July and August to assist in making a study of selected communities for the State Y.M.C.A. of Michigan. This project looks toward the establishment of experimental town and country work by the Y.M.C.A. Dr. Baker Brownell of Northwestern University and Dr. Arthur Morgan of Yellow Springs, Ohio, both members of the Rural Life Association, have agreed to help with the summary and plans.

* * * *

Percy M. Thomas, Secretary for the Committee on Evangelism of the Five Years Meeting, recently returned from attending New England Yearly Meeting and Canada Yearly Meeting. Merle L. Davis recently visited the Meetings in Mexico and on his way back to the Friends Central Offices spent some time in the Friends Indian Missions in Oklahoma, taking pictures of the religious and economic life of the Indians. Norman Young, Secretary for Stewardship and Finance, attended California Yearly Meeting.

* * * *

E. F. Craven, member of Greensboro, North Carolina Meeting, was a recent visitor at the Friends Central Offices. Full of spirit and enthusiasm, he brought encouragement with him.

NEWS OF OUR MEETINGS

West Newton and Valley Mills Meetings of Western Yearly Meeting held memorial services on June 27 for Rufus M. Jones. Willard Reynolds, pastor of both Meetings, invited Alvin T. Coate, who attended the funeral service, to speak at both Meetings. From his long acquaintance and friendship with Rufus Jones he brought a vivid picture of the man who endeared himself to Friends and non-Friends. There were also expressions of appreciation from members of the congregations. Books and pamphlets written by Rufus Jones were on display, together with a picture of the author.

* * * *

Members of Walnut Ridge Meeting, Indiana Yearly Meeting, believe in "doing what your hands find to do." Desiring to build a parsonage, the Meeting rented twenty acres from a nonresident member, and farmers of the Meeting are tending the ground. At noon, women members bring dinner to the "farmers for the Lord." Others of the Meeting furnish fertilizer and the children rode the corn planters. As a result of the *Indianapolis News* publishing an account of the project, seed corn was given the church. Half of the crop belongs to the Church and will all go toward the parsonage, for which there is now over $1,100 in the fund.

* * * *

Are the facts any different, percentage-wise, in your city? The following is taken from the *Marion* (Indiana) *Friend*. It should be reported that Marion Friends are prospering much beyond these figures. Marion has approximately 30,000 inhabitants. There are fifty-seven churches of all denominations, having a total membership of 12,380, or about two-fifths of the population. The average membership is two hundred and eighty-six, and the average Sunday morning attendance is 102.5. The Sunday Schools have a total membership of 8,343, or about one-fourth of the population; the average Sunday school attendance is 146.5. The seating capacity of all churches is about 14,863, or one per cent of the seating capacity.

* * * *

Friends of Goldsboro Monthly Meeting have redecorated both the interior of the meetinghouse and the exterior and interior of the parsonage. The missionary spirit has so gripped the Meeting that they are assuming the support of a teacher in Africa for the children of the missionaries. Two of the missionary circles sponsored a mother-daughter banquet in May. The pastor, Phillip Griffin, and his wife are rendering faithful and acceptable service to the Meeting. A profitable Daily Vacation Bible School was carried out from June 14-25, with an average attendance of sixty pupils. During the past year the Committees of the Meeting have had opportunity to emphasize their work by presenting something worth while during the closing exercises of the Bible School. This has proved to be both interesting and helpful. The Prohibition and Public Morals Committee presented its program in May.

* * * *

Seattle Monthly Meeting that, along with University Meeting, continues the heritage of former Friends Memorial

Meeting of Seattle, has created a Rufus M. Jones Memorial Lectureship which shall be an annual series of addresses interpreting Quaker testimonies and concerns. The first series will be held October 17-19, in Seattle. Emmett Gulley of the Service Committee and former president of Pacific College, and a lifelong student and friend of Rufus Jones, will be the initial lecturer. Further details as to the permanent setting-up of the foundation and endowment thereof will be released later. The meetinghouse will be completed in time for the lectures. This Meeting combines elements of the traditional conservative Quaker manner of worship with a lecture period. Recent guests of the Meeting have been Harry Silcock, Par Danforth, Herschel Coffin and Melvin Rader. Members of the Meeting are earnest readers of THE AMERICAN FRIEND.

* * * *

Wabash, Indiana, Friends enthusiastically welcomed Francis and Helen Brown and son, Norman, to the pastorate which has been unfilled since John Compton left. Frank Gurtner, chairman of the pastoral committee, during the interim has been responsible for having a minister provided every Sunday. Among these have been Tom Jones, Elton Trueblood, Homer Coppock, Norman Young, and William Hale. E. Channing Dunn, a retired Methodist minister of Wabash, has brought many searching messages during this time. During April, the building was completely refinished while services were held in the basement. For several years Middle Street Methodists and Friends have had union Sunday evening services, and during this time Rev. Ben Hershburger, Methodist pastor, has carried this on. Several special services have been held, the last being a reception on July 15 for the new minister and family when a carry-in dinner was served, followed by a social hour and program. There is renewed dedication to more faithful service under this new leadership.

* * * *

The meeting of Ministry and Counsel of Spiceland, Indiana, Quarterly Meeting welcomed John Compton as a worshiper. Encouragement was received in word from Kennard Meeting, expressing the need for acknowledgment of the call of one of their members to the ministry. Charles Stubbs presided over the business meeting which followed. Among other business transacted, it was voted to send a telegram to Washington against the draft bill, and to raise the money necessary to complete the fund for sending a refrigerator to Jamaica.

The evening meeting for worship was under the direction of the Young Friends of the Quarterly Meeting, with Gene Baker as leader. Esther Williamson had charge of devotions, and music was furnished by the Young Friends Choir, with C. Joseph Compton as director and Jack Garriott, pianist. Reports were made by Luella Crander and Keith Davis, representatives of Young Friends at the Political Action Seminar in Washington. The speaker at this service was Robert M. Jones of Muncie. He pointed out that Friends had been less conforming than other churches and had taken the lead in controversial issues, though it had cost suffering. He expressed the hope that they will have the courage to continue to do so. The next meeting will be held at New Castle, on September 11.

* * * *

The Oklahoma Regional Fellowship of Indian Workers and the Oklahoma State Youth Council have jointly sponsored a United Christian Youth Conference at Dwight Mission School, Vian, Oklahoma. Indian, Negro, white and Spanish-American young people united in the Conference. Friends were represented by six girls from our Indian Mission Meetings and six adult Friends who are workers. E. Russell Carter from Haskell Institute was also present as dean. In the adult conference, Philip Frazier was made president and Westine Shufelt secretary.

Seneca Council House Friends broke ground for their new meetinghouse on June 1, with an appropriate program which included responsive reading from the Bible, beginning with "Except the Lord build the house, they labour in vain that build it," and closing with "In whom ye also are builded together for an habitation of God through the Spirit." Friends from Wyandotte and Miami Meetings came for the occasion, including Ermin and Ruth Perisho, and Nelson Nice. Arthur and Westine Shufelt persuaded the editor of *The Daily Miami News Record*, their county newspaper, to print the Service Committee ad in a Sunday issue. There were five young people graduated from high school this year, one being valedictorian for her class.

HORIZON

More than 1,300,000 American Girl Scouts will take up needle and thread in 1948 to sew for their new program, "Clothes for Friendship." Guided by the slogan "Make *Warm* Friends—Fill a Girl Scout Clothing Kit Today," the Girl Scouts of the United States plan to fill and send to Europe and Asia 100,000 kits of children's clothing. Each kit will be made up of new or reconditioned clothing and will contain a minimum of ten items—a complete winter or summer wardrobe for a child who would otherwise go in rags. Shipping and distribution of the kits will be handled by the American Friends Service Committee who were charged with the responsibility for selecting the countries on the basis of greatest need.

* * * *

The Northern Baptist Convention, meeting in Milwaukee in May, again called upon the President "to grant full pardons to all who have been convicted for conscience' sake under the Selective Service Act, thus restoring to them full civil rights. The Baptist resolution pointed out that while American military governments in both Germany and Japan have granted amnesties to hundreds of thousands of former enemies, including avowed fascists, less than ten per cent of the Selective Service violaters in the United States have been pardoned three years after the end of the war.

INDIANA PASTORS' SHORT COURSE

The annual Pastors' Short Course of Indiana Yearly Meeting was held at Quaker Haven on Dewart Lake, July 5-9. This gave an opportunity for renewed inspiration, worship, fellowship, and recreation. On the opening evening, Kenneth Pickering gave the keynote address on the subject, "Our Task." Each day following breakfast, morning devotions were held. Leaders in the open worship service which followed were John I. Wright, Fred E. Smith, and Francis Brown. In the morning, Ralph Holland, executive secretary of Indiana Council of Churches, conducted a class on the general topic, "The Minister and Religious Education." Following this, Norval E. Webb led a class on the subject, "Paul Becomes a Man in Christ."

John Compton, executive secretary, brought some of his concerns for the Yearly Meeting to the group. The women present had a time of fun and frolic when the Women's Fellowship met one afternoon. A panel discussion on ministers' problems was conducted with the following leaders: James Furbay, Marie Cassell, Margie McAdams, Logan Smith and George Scherer. The work of the Five Years Meeting was presented by Errol T. Elliott, editor of THE AMERICAN FRIEND and secretary of the Executive Committee of the Five Years Meeting. His concern was "The Building of the Church." Merton Scott, secretary of the Peace Board of the Five Years Meeting, made a brief talk in regard to present needs. Prayer was offered for the Barnetts who are ill in Africa. Ninety-nine persons were present, including some visitors, among whom was William Reagan.

RURAL LIFE SCHOOL

The Rural Life Association will conduct a Rural Life School at Quaker Hill, August 30 to September 4. Subjects to be discussed are "Marriage and the Family," "Cooperation in Rural Living," "Relation of the Farmer to Industry," and "Crafts and Skills in Rural Living." A work project during the school will include laying a foundation and processing garden products. The cost is eight dollars for each adult and five dollars for each child. Write Rural Life Association, Quaker Hill, Richmond, Indiana, for full details.

TO YOUR ATTICS FRIENDS

Workers abroad who are handling the Service Committee textile program have written of the acute need for sewing machines. They are especially needed in Poland, Hungary, Germany, Japan and India. The old-fashioned, treadle-type machines are in demand. They are no longer being manufactured, and the cost and difficulty involved in purchasing used ones from dealers are prohibitive.

If Friends who have bought modern electric machines in recent years and stored their old ones in the attic would contact the Committee, their old machines could be put to invaluable use. Arrangement can then be made for shipment if it is in acceptable condition.

EDUCATION WORKSHOP

Preparation for the workshops to be conducted by the Board on Education of the Five Years Meeting at Earlham College from August 7-10 is going forward. The first assembly will be held on Saturday afternoon, August 7, at 3 p.m. It is hoped the workshops will begin activity at once. The cost for these three days will be $9.00. This will cover board and room. There will be no registration fee. Earlham College is making arrangements for luncheon Saturday noon at 50 cents for persons who wish it. The first regular meal will be served at night and the last one Tuesday noon.

It is important that enrollments for these workshops be sent in at once. Friends interested in the relationship of college to Meeting are urged to attend, as the purpose of this venture is to increase the effectiveness of the Quaker colleges in ministering to Quaker Meetings, and in preparing leadership for the Meetings.

Direct your communications to William J. Reagan, Quaker Hill, Richmond, Indiana.

CHRISTIAN UNITY IN KENYA AREA OF FRIENDS MISSION

According to *The Record* (London, May 28, 1948), on Whitsunday evening the Cathedral of Nairobi was the scene of what is believed to be the first service of an ecumenical character to be held in Kenya. "In a country in which there are nearly 30,000 Europeans, almost half of whom live in or near Nairobi, and in which there is consequently an unofficial colour bar socially, and a Government-recognized culture bar, the Cathedral Church Council felt that a lead should be given to the whole community by the Christians of the capital. The result was the decision to hold a united service on the anniversary of the birth of the church, in which the Anglican, and Scottish churches and Salvation Army could take part.

The Cathedral was full. It was a joy to see Africans and Indians in what is sometimes quite mistakenly regarded as a European Cathedral, and it was as great a joy to find how the regular congregation welcomes those from other denominations and races. It demonstrated that church differences are not an impassable barrier to those of good will, and that where social and racial divisions are deeply rooted, true Christianity rises above them, and is the only thing that can lift men above them."

—From the Ecumenical Press

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BIRTHS

EMIGH — To Hewitt and Charlotte Emigh of Seattle, Washington, a daughter, Carolyn Ann on July 20, and granddaughter of Arthur and Bernice Hartman of Waynesville, Ohio.

JONES—To Donald and Mildred Carr Jones on May 28, a son, Roger Don, R.R. 1, Waynesville, Ohio.

MARRIAGES

BOND-HORNBROOK — Patricia Hornbrook, daughter of Frank Hornbrook, to James O. Bond, son of Parvin W. and Cornelia Bond of West Elkton, Ohio, at the home of the bride in Tampa, Florida, on July 4, with Parvin Bond officiating, and the couple repeated their own vows.

BURNHAM - MENDENHALL — Mildred Mendenhall, daughter of Raymond E. and Hazel Hanson Mendenhall of Brownwood, Texas, to Stanley Burnham of San Saba, Texas, on July 9, with the bride's father officiating.

KARNES-MERCER — Kathryn Mercer, daughter of Lewis and Stella Mercer, to William Karnes, son of George and Josephine Karnes, at Fall Creek meetinghouse near Hillsboro, Ohio, on June 11, with John L. Montgomery officiating.

SPITLER-STEWART — Marion Stewart, daughter of Lillian Stewart of Sacramento, California, to John R. Spitler, son of Donald B. and Loreen Spitler of Long Beach, California, in Westminister Presbyterian Church, Sacramento, July 9, with the groom's father officiating, assisted by Dr. Clarence A. Kircher, the bride's pastor.

DEATHS

BINFORD — David M. Binford at Carthage, Indiana, on February 28. He was born in 1872, the son of Josiah C. and Mary Ann Binford, was a birthright Friend and an active member of Walnut Ridge Meeting. He was united in marriage with Inez Hare who survives him.

NEWBY — Alice Stafford Newby at Lynnville, Iowa, on May 31, aged eighty-eight years. She was the daughter of Eli and Hannah Stafford, a birthright Friend and faithful member. She was united in marriage with Charles H. Newby who preceded her in death. Surviving are three step children, Edna Hamilton of Chehalis, Washington; Blanche Newby of Lynnville, Iowa; and Glen C. Newby of Milwaukee.

HUSTON—Emmet O. Huston, on June 11, at Lynnville, Iowa, aged seventy-six years. He was the son of Augustus and Phoebe Peck Huston. He was united in marriage with Louisa White in 1896, coming to Lynnville to make their home, where they became members of the Lynnville Meeting. Besides his wife, he leaves two daughters, Francena O'Connell of Clarion, Iowa, and Anna Harris of Lynnville, Iowa, and three granddaughters.

WOOD—Rosa S. Wood at her home in New Petersburg, Ohio, on June 23. She is survived by her husband, Lewis T. Wood, and one daughter, Helen Louise Wood. She was a member of Fall Creek Friends Meeting.

LOCAL MEETING DIRECTORY

ALHAMBRA, CALIFORNIA
Ramona Park Community Church (Friends) 1510 South 6th Street. A fully graded program of worship, study, fellowship and service. Sunday 9:30; 10:10; 11:00 a.m. and 7:00 p.m. Also mid-week services Wednesday, 7:30 p.m.

ANDERSON, INDIANA
First Friends Church, Chase and Tenth Sts. Bible School 9:30; Worship Service 10:45; C. E. 6:30; Gospel Service 7:30; Prayer Meeting, Wednesday 7:30 p.m. Albert F. Bohnert, Pastor. Phone 2-8763.

BERKELEY, CALIFORNIA
Friends Memorial Church, Fulton Street at Channing Way. Morning worship, 11 o'clock; Evening service, 6:30. Howard W. Cope, minister, 2130 Channing Way, phone Res. Th-3-5370; Office Th-3-7531 (Th—Thornwall).

BROOKLYN, NEW YORK
Lafayette Avenue Meeting, Cor. Lafayette and Washington Avenues. Bible Classes 10:00 a.m., Divine Worship 11:00 a.m.; Thursday 6:30 p.m. Supper; Worship and Discussion 7:30 p.m.

CAMBRIDGE, MASSACHUSETTS
Friends Meeting at Cambridge, 5 Longfellow Park (near Harvard Square). Meeting for worship each First Day at 11 a.m. J. Harold Hadley, Executive Secretary. Telephone TRowbridge 6-6883 or TRowbridge 6-3867.

CHICAGO, ILLINOIS
Chicago Monthly Meeting, 110th Street and Longwood Drive. Bible School 10:30, Meeting 11:30. Rock Island Suburban Line to 111th Street. Halstead streetcar—"111th Sacramento," get off at Longwood Drive. Russell E. Rees, Minister, 10937 California Ave., Chicago 43, Phone Cedarcrest 2715.

Evanston Meeting of Friends, Maple and Greenleaf, Evanston. One block east of Ridge Boulevard. Bible School at ten; Meeting for Worship, eleven. Dr. B. F. Andrews, 727 Reba Place, Evanston, Illinois. Phone Univ. 4760.

57th Street Meeting at 1174 East 57th St., a United Meeting. Sunday meeting for worship, 3:00 p.m. Monthly Meeting (following 6:30 supper) every first Friday. Phone Plaza 9670; or Larry Miller, Meeting Secretary, Butterfield 9221.

CINCINNATI, OHIO
Cincinnati Friends Meeting, Eden and Donahue Sts. Take car 55 or 78 to University Ave., walk east three blocks. Bible School, 9:45. Meeting for Worship, 11 a.m. Burton S. W. Hill, minister, 2803 Bellevue Ave.

DENVER, COLORADO
Friends Meeting, 4100 Shoshone Street, Worship 11 a.m., Church School, 9:45 a.m., Rachel Osborn, Minister. 3952 Lowell Blvd. Phone GR-0584.

DES MOINES, IOWA
First Friends, East 13th and Lyon Streets. Church School at 10 a.m.; Meeting for Worship at 11 a.m.; Phone 6-5735.

DETROIT, MICHIGAN
First Friends, Noble School, Fullerton and Ohio. Take Grand River to Ohio, then north two blocks. S. S. 10 a.m. Worship 11 a.m. For information write or call Bruce Douglas, 18066 Warrington Dr. Detroit 21, Mich.

Friends Meeting, unprogrammed, each First Day in Highland Park Y.W.C.A., Woodward at Winona. Visitors Phone Townsend 5-4036.

GREENSBORO, NORTH CAROLINA
Friends Meeting, corner Asheboro and Lee Streets; Bible School, 9:45; Morning Worship, 11:00; Wednesday evening worship.

HARTFORD, CONNECTICUT
Meeting for Worship, Sunday 11:00 a.m., at Hartranft Hall, 55 Elizabeth Street. For information, telephone Hartford 32-0467.

HIGH POINT, NORTH CAROLINA
Central Friends Meeting, South Main and Commerce Streets. Bible School 9:45; Meeting for Worship, 11:00; Cecil E. Haworth, Minister.

INDIANAPOLIS, INDIANA
First Friends Church, 1241 N. Alabama Street, Indianapolis, Indiana. Unified Service and Junior Church 10:30 - 11:30; Herbert Huffman, Minister; Robert Gemmer, Assistant Minister.

KANSAS CITY, MISSOURI
Penn Valley Meeting of Friends each Sunday 6 to 8:30 p.m., at 3427 Baltimore Ave., Phone Ja1556. Visiting Friends always welcome.

LONG BEACH, CALIFORNIA
First Friends Church, Atlantic Ave. at Ninth. Morning Worship at 11:00 a.m. Evening Service, 7:30 p.m. Donald B. Spitler, Minister. Phone 71566.

LOS ANGELES, CALIFORNIA
Friends Church, 17th and Toberman Streets. Bible School, 9:45 a.m.; Morning Worship, 11:00 a.m.; Evening Worship, 7:30 p.m., George H. Moore, minister. RI-8406.

Friends House Meeting, unprogrammed, all-Friends. Meeting for worship 11 a.m., 1137 West 37th Place. AXminster 8567.

LYNN, MASSACHUSETTS
Lynn Monthly Meeting, Silsbee and Friend Streets, near bus terminals and railway station. Only fourteen miles east of Boston. Meeting for Worship 10:30 a.m., Bible School 12:00 a.m. Mid-week meeting Wednesday, 7:45 p.m. Everett W. Chapman, minister, 14 Berkshire Street, Swampscott, Mass. Lynn 5-2558.

MINNEAPOLIS, MINNESOTA
Friends Church, 1st Avenue South at 14th Street. Bible School at 10:00 a.m. Meeting for Worship at 11 a.m. Richard P. Newby, minister, 111 West 45th Street, Phone Pl. 2960.

MUNCIE, INDIANA
Friends Memorial, Adams and Cherry; Robert M. Jones, Minister; Meeting School 9:30 a.m.; Worship 10:45 a.m.; Young Friends' Meeting 7:00 p.m.; Mid-week Meeting, Wednesday, 7:30 p.m.

NEWBERG, OREGON
Friends Church, College St. at 3rd. Carl D. Byrd, minister, 205 East 3rd, phone 267M. Bible School 9:45, worship 11:00 and 7:30, C. E. 6:30.

NEW YORK, N. Y.
The United Meetings for Worship of 20th Street and 15th Street Friends will be held at 144 East 20th Street, New York, from May 2nd through September, each Sunday at 11:00 a.m.

PASADENA, CALIFORNIA
First Friends Church, Raymond at Villa. Church school, 9:45 a.m. Worship services 11:00 a.m.; 7:30 p.m.; Christian Endeavor, 6:30 p.m. Dr. Willard O. Trueblood and John Spitler, co-ministers.

ROSEVILLE, CALIFORNIA
Citrus Heights Friends Church, Old Auburn Blvd., one-fourth mile off Highway 99 E between Sacramento and Roseville. Morning Sunday School at 10:00, Worship at 11:00, Evening Service, 7:30. Glen Rinard, Minister. Phone Roseville, 162-F-11.

ST. LOUIS MISSOURI
Meeting for Worship; Sunday 11 a.m., 1528 Locust Street. For information call Flanders 3116.

SCARSDALE, NEW YORK
United Meeting for Worship and First-day School. First-day at 11 a.m., Girl Scout House, Wayside Lane. Clerk: Clyde Whipple, 25 Cushman Road, Scarsdale, N. Y.

SEATTLE, WASHINGTON
Seattle Meeting, 6515 Twenty-fourth N. E., (Temp.) 11:00 a.m., Nursery accommodations. Phone Vermont 1657.

University Friends Meeting, 3959 15th Ave., N. E., Phone Melrose 0502 or Evergreen 1018. Religious discussion 10:00 a.m. Meeting for Worship, 11:00 a.m.

SHREWSBURY, NEW JERSEY
Friends meetinghouse, Broad Street and Sycamore Avenue. Divine Worship, Sunday at 3:00 p.m., June to October. Clerk: James Deane, 469 Bath Avenue, Long Branch, New Jersey.

WASHINGTON, DISTRICT OF COLUMBIA
Washington Monthly Meeting of Friends, affiliated with Five Years Meeting, 13th and Irving Streets, N. W. Meeting for Worship, 11 a.m. Visitors welcome.

Friends Meeting of Washington, 2111 Florida Ave., N.W., one block from Conn. Ave. Meeting for Worship First-days at 11 a.m. First-day School at 10:45.

WHITTIER, CALIFORNIA
First Friends Church, Philadelphia St. and Washington Ave. Unprogrammed Meeting. 8:30 a.m.; Church School, 9:30 a.m.; Morning Worship, 10:30 a.m.; Christian Endeavors and Groups, 7:30 p. m. Office address, 310 E. Philadelphia St. W. Roy Ware, Clerk; O. Herschel Folger, Minister. Phone 43-467.

THE AMERICAN FRIEND

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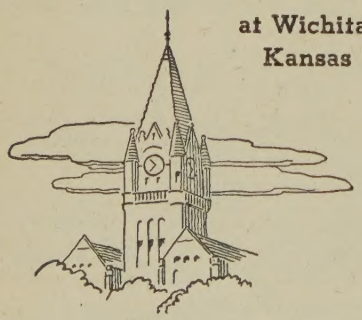

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—PLATO, *Republic*

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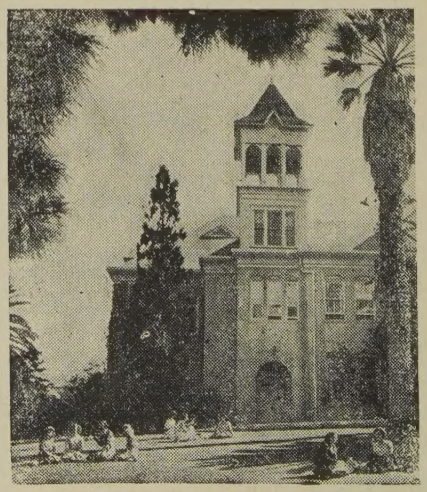

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